1:Du Bois E-5 (1938-1939) 1944
OF5 Alor OF5

754 body and urinates on him. Thereafter the witch is able to eat out his victim's liver at leisure. Abdominal pains after contact with people in areas known for their witchcraft always suggest the possibility of having been victimized.

Witches also have the power of transforming themselves into civet cats and streaks of light which are seen at night. They can detach their heads and send them rolling about after dark. They eat small children and seem to be associated with cannibalism. At least one informant said, [766] "They used to be the people who ate human beings." Cannibalism is an abhorrent and frightening idea in Alor. Witches also have a predilection [825] for snails—one of the animals, along with snakes and walking sticks (insect), that produce shudders of repulsion in the natives. The term used for witch is *palua berka*. *Palua* is the name of a small and harmless green snake; *berka* means bad or potent.

The only data I could procure about witches was in terms of gossip and rumors, some of which were recent and circumstantial. For example, a man who had died shortly after marrying a woman from Kewai was supposed to be the victim of her witchcraft. Malelaka even professed to have seen a witch once when he went to Kewai to visit his brother-in-law's uncle. As he skirted a bluff above the village spring, he saw the body of a girl leaning against the slope. The head and right arm were detached from the trunk and were floating about separately, looking for snails. Malelaka said that he reported this to his host and that the latter put a special medicine into the spring which would turn a witch into a normal person and protect normal people from witchcraft. A condensed witchcraft tale will probably give most adequately the flavor of local beliefs on the subject.

Tale of Witchcraft

539 Seven people from Murawating went to the village of Faliefa. Murawating and Faliefa were really one village, but there was a fence between the houses of the witches and those of the other people. The seven men reached the boundary. Atapada said, "If we lay aside our weapons, perhaps the people will not plot to kill us." Six of them laid aside their weapons, but Lanata kept his with him.

A young witchwoman came to Lanata, took his weapons, and placed them in her house. That evening she asked him to enter. Lanata was angry, but his six friends said, "Lanata, go up. We speak ineptly, so you go." Lanata entered the house, ate the food the woman had prepared, and slept with her that night. In the middle of the night the

Ambon OH4
Tanimbar OF19
Gorontalo O64

Arfak OJ7
Flores OF9
Alor OF5
Igorot OA20

[22 cont.]

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Papoewa's van de Geelvinksbaai [The Papuans of Geelvink Bay], p. 78. Sal. Müller, op. cit., p. 108. Natuurk. Tijdschrift v. Ned. Ind., XXXVII, p. 186-187. A.B. Meyer, Ausland 1882, p. 11, note.

among other tribes of that island (2). It has been said that the

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2. See Haddon, "the Tuguri Head-Hunters," Int. Archiv für Ethnographie, Vol. IV, 240 pp.

Langa, the Rokka [Roka], and the Wogo, inhabitants of the interior of Flores, are also cannibals. They not only eat their enemies, but kill and devour their relatives when they are old and sickly. This has been denied, however (3). The mountain

3. De Hollander, Handleiding, Vol. II, p. 721. Tijdschrift v. Ned. Ind., 9th year, Vol. IV, p. 147.

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tribes of the neighboring Solor Islands cut out the hearts of those who have fallen in battle, roast them over the fire, and divide them among the victors (4). Whether or not they are eaten

4. Tijdschrift v. Ind. Taal- L. en Vk., Vol. XX, p. 391, see koppenjacht [headhunting] in the index.

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has not been reported. The custom of eating human flesh was likewise practiced on the Tanimbar and Timorlaut Islands (5),

5. Riedel, de kroes en sluikharige rassen tusschen Selebes en Papua [The curly-haired and straight-haired races between Celebes and Papua], p. [no number given].